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M2240

April 10, 1973

Veterans' Memorial Building

Sebastopol, California

Group II

MR. NYLAND:

"I don't know how long ago it was, when I was here last; but it was the same kind of a 'set-up', and I remember sitting on this high 'podium'. I didn't like it very much, and neither did I like the meeting. And I think that was my fault, because it was, for my feeling, a little 'haphazard'.

"So, maybe tonight, we should do it a little differently. And particularly, those who belong to this Group II, in Sebastopol: I hope that you will ask some questions.

"I've listened to -- last -- last week, and the answer by Dick, Dick Joos; and of course, I am familiar with some of the others, of earlier dates; but, in general, let's see what we can do about clarity, and eliminating too much discussion of ordinary life. And the assumption will be that we talk about Work; so that those who do know, will know what we're talking about; and those who don't know, I would say they better, simply, listen.

"So, have you any questions? Then, let's start with that. If you could give your name, it might be easier for... Where is Asante? Is Asante taking... yah, are you taking...?"

Asante: "I took attendance..."

MR. NYLAND: "Oh, no resume, huh? Who is... who is the resume?

Alright, will you mention your name? That's easier."

Terry Bloch: "I have a question, Mr. Nyland. This is Terry Bloch. Um... I have... I know, now, that I have a wish for something. And it seems to have more to do with things that I am not, now. And seeing myself; that I am not. And that I wish to be a much better person, a calmer person, and things like that. And I can't imagine Heaven, or even... or Objectivity. And I wonder if... if one can start Work from such a wish. Part of my trouble is that I tried Work... ah, a few years ago, and... by the A.B.C's. And in a way, it was... it was almost like 'rote', for me. It didn't work at all, and I know it's one of my own troubles. that I could say to myself: 'Stop at the door, and try to Observe yourself walking through', ten times a day. But I would just do it, as if by rote, and I... I know I didn't get anywhere. And I feel that... I feel a, definitely, stronger wish now; but I don't feel as though, often, it's as 'high' a wish, as you speak of. I, sort of, would like to know where to begin."

MR. NYLAND: "Yah, or maybe, where you should end, huh? Because if that, what you have been doing, has not lead to anything, then you should stop what you have been doing, and start over again. Are you clear, really, what... what Work means? The way we mean it; and maybe not in accordance with "A.B.C"; or rather, what is that kind of an aim that we have, and to what extent, even, can you describe it?

"You say you see many things in you, that you don't like, and you'd like to overcome them; or: How will you go about it, if you didn't know anything about so-called 'Work on oneself'?"

And is, actually, the reason why one is interested in Work... could the reason be that I want to get over the different things that I, at the present time, don't like; and simply substitute something that I do like? Is that the final aim of Work on oneself?

"I think you have to be a little more clearer about it. I do believe that a person, when he considers himself, and he sees what he's doing, in ordinary life, and is, every once in a while, frustrated; that is, you would like to be different from what he is, and that, because of that, naturally he looks for ways and means, to find out how he can become different. I don't think it is such a 'lofty' aim. I... I believe it is right, as far as ordinary life is concerned; and if I have an aim that belongs to that particular kind of a state, which we simply call unconscious; although it is a description of a behaviour form of a personality, of a human being who happens to live on Earth, and who would like to become a better kind of a man. And in what respect, really, do you think that you ought to change; and then the question is, really: Supposing you reach it, is that all there is to it?

"So you see, you...you have to tell me now, a little bit, about what are the different things that you would like to change; and also, say why. Could you do that?

T. Bloch: "Yeah. Um, my... my children have taught me a lot about myself. I feel that I, ah, have seen my own personality, ah, more; because of how I am with them. Um, I would... and I just see myself as a person who is rushing, a great deal of the time, with... not at all calm, and often just frenzied; like, my mind is going, a great deal, and in a way..."

MR. NYLAND: "How did the children teach you?"

T. Bloch: "I... I see, um, my own... because I, I would, um, get very annoyed, and things would come out, to them... with them, um, interacting with them, that... I was never pushed as far, before... before I had the children. And so I do see myself, almost 'in the raw', I feel. I mean it's as if I was never really pushed, to have what is in me come out, before having children."

MR. NYLAND: "Have you an ideal about yourself; how you should be, as a mother?"

T. Bloch: "Yes!"

MR. NYLAND: "You have. Definite... a certain image, or a kind of an aim, of an ideal mother?" With the children, then, adoring the mother; or having a relation with them, where you don't 'fly off the handle'?"

T. Bloch: "That's one thing."

MR. NYLAND: "Is it in relation to children, that you feel you have to do something about it; or is it in relation to yourself, as a personality?"

T. Bloch: "I think it's... it's more in relation to myself that I want to..."

MR. NYLAND: "Yah..."

T. Bloch: "Um, the children have been instrumental in my seeing things."

MR. NYLAND: "Yah, they simply have brought it more to your notice."

T. Bloch: "Yes."

MR. NYLAND: "But for yourself, the kind of a wish you have, of wanting to become different: On what, do you think, is it based?"

Annoyance with yourself; or realization of a loss of energy, for which you are responsible; or not being able to do what you feel you ought to do, so that there is no particular control?"

T. Bloch: "I think it's... it's more..."

MR. NYLAND: "What is it?"

T. Bloch: "It's more a feeling of... that... well, a dislike, at times, of seeing myself just pushing and trying to organize things, and just..."

MR. NYLAND: "A little bit too 'predominant'?"

T. Bloch: "Yeah."

MR. NYLAND: "Yah. Forcing your opinion on someone else?"

T. Bloch: "Um-hm."

MR. NYLAND: "Or expecting, when you are critical, that they are... they will mind you? All such aims, of course, exist. But do you think they belong to the purpose: Why man was born, on this Earth?"

T. Bloch: "Well, my trouble is, that I don't... I don't know about that. I have no..."

MR. NYLAND: "No, is there something in you, however, that you feel that is, ah... is not attended to? That even if you could become more controlled and kind, do you think that would be the solution to your life? Have you ever thought of your life as something that may be like a school? And when you graduate, what is the kind of a person you would like to be? If it is simply being able to control yourself better, and not to be angry; and, as I say, to be kind, and really a good kind of a person, and not too obnoxious; and a good mother to the children. Is that a final aim, for you? What is your background? How were you brought up?"

T. Bloch: "In a Jewish home..."

MR. NYLAND: "Any religious... in any religious sense?"

T. Bloch: "No, very, very surface."

MR. NYLAND: "Not Orthodox? I see. No Orthodox, no particular respect for any rabbi?"

T. Bloch: "Not particular... sort of... I was sent to Sunday School... very little at home..."

MR. NYLAND: "Yah, so..."

T. Bloch: "But, you asked me... it isn't only in relation to the children, or to be a good mother. I feel for myself, um... that I don't like my own state. I feel for myself I would like to change."

MR. NYLAND: "I think that's right, that is what I really mean.

. The children are incidental; it is a question: What is the aim, for yourself, and what could you expect yourself to become? Or, rather, if you see yourself as a more ideal person, in what respect, then, would you have to change?

"We distinguish, a little bit, between that what a man is on Earth, as a human being; and what he has, also, as a potentiality, which could develop, if he knew how to do that. That is, that there has to be a little bit more depth in a particular person, and not be satisfied by being just nice and kind. But that there is a definite aim for each person, to understand his relationship, regarding other people and other forms of Life; and together with that what he considers Life, within himself, and what we then call an 'inner existence'; and the possibility of building out, or rather, enlarging in some way, and making more voluminous, and also, more in balance, of what a man really should become. And that what he is, at the present time, is not so... so much Reality.

It is not a certain, ah, kind of being, the way one is, as in equilibrium, as a man should be. Have the terms, like Gurdjieff uses, of 'becoming a Harmonious Man', any particular sense?"

T. Bloch: "Yes, because I know I'm not."

MR. NYLAND: "Yah, that's true. But then, with what do you compare it? For instance: you read books; and you read about people who have a very definite, pronounced personality. And, apparently, they also have an aim in their life. And if you compare, now, such aims with what you have; or if you look at such aims, and consider them worthwhile: Why are they worthwhile, for you? Who are, in your experience, and whatever you have learned, or studied, or read: Who are people you really admire? And in what way do you admire them? Or, if it is not out of a book, what are the people around you [whom] you admire; and for what reason, then? What is, for you, a more 'completed' man; a person you would look up to; or a person, from whom you could derive some benefit? Either father, mother, family, and so forth; or those who are closer, with whom you may have worked, and you respected, because they were, let's say, -- in -- in balance, for themselves; or that there was something quite deep about them, like an emotional state; or their desire, regarding aesthetics, or art in some form or other; or whatever may even have been a religious feeling; or that what a man could be, for himself, if he could place himself against a background of -- total -- Totality of forms of Life, also existing, and looking at this Earth as, you might say even, a stepping stone towards something else?

"With other words, it's really a question: How much depth is there, in your life? It's not an easy question to answer, but

I think it's necessary to think about it. Because, to what extent, even, do I consider the occupations with which I'm busy every day, and how I spend my energy: Would I consider that superficial; or would I say, 'No, I really mean it'; or, 'This is essentially true, for me; and I would like other people to be, also, in that sense, more deep, because then I could count on them'; or, 'The friends I have, they always talk ^{a little but} about this-and-that-and-the-other, and really don't come down to 'brass tacks''.? Have you ever read any particular, let's say, religious literature? Did you ever study any of such books, like the...The Zohar? Do you know anything about The Kabbalah?"

T. Bloch: "About...?"

MR. NYLAND: "Kabbalah"

T. Bloch: "No."

MR. NYLAND: "Or The Torah?"

T. Bloch: "Very superficially."

MR. NYLAND: "You see, you know The Bible?"

T. Bloch: "Again, superficially."

MR. NYLAND: "Superficially."

T. Bloch: "Yuh."

MR. NYLAND: "Is there any other kind of book you like, of a deeper kind?"

T. Bloch: "I would say, um, the book by Trungpa Tulku, um..."

MR. NYLAND: "Yes, that starts to uncover..."

T. Bloch: "... gave me the, um... gave me the most feeling I've ever had of something being, ah, really possible."

MR. NYLAND: "Yes, I believe that. Have you ever heard of Krishnamurti?"

T. Bloch: "Yes."

MR. NYLAND: "And did you ever read any?"

T. Bloch: "Yes."

MR. NYLAND: "Or, are you familiar with the sacred books of the East?"

T. Bloch: "Again, I've... I tried once, and could not... I knew was understanding nothing."

MR. NYLAND: "Have you ever read anything by Gurdjieff?"

T. Bloch: "Yes."

MR. NYLAND: "What?"

T. Bloch: "Dan and I have read Meetings [With Remarkable Men] . And Dan and I, uh, several years ago, read, um, ALL AND EVERYTHING, out loud to each other, through."

MR. NYLAND: "Was there anything in that book that appealed to you?"

T. Bloch: "My... through that experience, which went on for many, many months; many times I would feel, uh, that Gurdjieff was, certainly, describing our lives, truly, really truly. And of course, in a way, I guess I would feel, maybe, guilt, at the description, you know..."

MR. NYLAND: "Um-hm."

T. Bloch: "Um, but again, I felt as though I just couldn't get on to another 'plane', to understand more."

MR. NYLAND: "Well when you, if you say you felt a little guilty: Did you do anything about it; about the guilt? How... how deep was that feeling; or was it just superficial? Saying: 'Well, it's too bad, or'; and not do anything further?"

T. Bloch: "I think that is what happened to me, and for the reason..."

the reason I feel that's so, is that somehow I feel... I don't... feel closely that somehow, really, that something's possible for me. I can..."

MR. NYLAND: "Have you ever had any particular emotional experience, that you remember very well, that, eh, 'took you up'? Have you ever had feelings in aesthetics, or Nature, where you felt that you couldn't say anything; that it affected you?"

T. Bloch: "Um-hm."

MR. NYLAND: "Have you ever experienced any state of 'awe', or 'granduer'? Have you, in any kind of relation with other people, friends or those people you know, a certain feeling of an understanding which is deeper; and for which, sometimes, you may not have been able to find words?"

T. Bloch: "That, yes."

MR. NYLAND: "Yah. You see, it is that direction that you have to try to intensify that kind of 'Life-within-you'. And it should start, really, right in your surrounding, particularly with your children. That if you want to talk to them, talk to them not from the surface, only: but talk to them with an intention to do good to them, for their benefit; to see if, actually, you could become concerned about their Life; and how they will grow up: and how to prepare them for the difficulties in life, which they, undoubtedly, will meet. And even, to what extent for you, yourself; even if you have been, let's call it 'protected'; to what extent have you met difficulties, or have you suffered. Do you know anything about impossibilities; of things that are given to you, somehow or other, and you have to face, and you don't like to face them? And what has been your attitude? Trying to get away from

them, make a detour; or actually want to overcome them?

"You see, it has to do with what a person really is, in another dimension than only the surface of his own life. And the deeper one can go, the more you would experience certain things which, of course, are not superficial, at all; but which will engage you, and will start within you certain feelings, partly perhaps, not known. But of an emotional kind, that you say: 'That is, definitely, a source of Life, for me, which I don't get by just associating with a variety of people, with whom I have ordinary dealings.'

I think in that direction, your thoughts and your feelings should go. You should try to deepen, much more, what your Life is; and try, in the use of your voice, or a posture, or looking at people, ^{or wish} to communicate something that is worthwhile for you, to someone else; to see if that could be of an effect on them, and could be useful to them. That you really care for the Life and development of someone else; not in any particular 'natural' way, because there is 'natural love' that one has, as a mother, towards children. But something that you see, not only in your own children, but in others; and how far you will wish your own world to extend and include other people in it.

"Have you done certain things for charities sake? For the wish, really, to alleviate poverty or suffering that you see among people you have, perhaps, some dealings with; or about whom you have heard, and read? Does it affect you, when people are killed in Vietnam; or, still, in Laos; or Cambodia?"

T. Bloch: "Yes, it does."

MR. NYLAND: "Does it bother you, really? Does it... does it make you feel as if you would like to go there, and do something about it? Have you ever written some letters of... in despair, to someone in authority? Have you ever looked at the economic difficulties in this world, and wondered why they should be there? Have you considered the possibility of trying to find out: Why does sin exist? Why is it that people do things 'against the grain', in order to overcome such difficulties? Do you think, for yourself, how have you met conditions which were disagreeable? What is it you wish, really, in a relationship with friends?

"You see what I'm talking about? It's not that I want to say that Gurdjieff is an answer for such questions; but I do believe that in order to start to understand what is meant by an Objective Life, one first has to know what it is to live subjectively; and that it is necessary to extend that kind of a world a little further than just superficial, even further than a family. You must be concerned about the Life of others.

"Will you try to think about it?"

T. Bloch: "Yes. Thank you, Mr. Nyland."

MR. NYLAND: "Alright. Yah... did you have your hand up?"

Questioner [female]: "Mr. Nyland?"

MR. NYLAND: "Yah."

Questioner: "This is _____." [name not clear on this tape]

MR. NYLAND: "Yah."

Questioner: "Well, there's many times when I experience a very strong emotional yearning, ah, for something that is growth outside myself, or beyond myself. And recently, this has happened

** To what extent do you think your prayer is indicated or
to that what is your upbringing.*

M2240

many times; but when I try to convert it to something that...
that I... well, I used to understand as Work, it just stops dead.
It just bottles it up, when I try and... well, if I think of
A.B.C., or little 'I', or a [need?] for something of that nature.
It just stops the emotional yearning. It bottles it up. And
I... I need to, um... some other kind of way to convert this
yearning into something more than... than just a yearning."

MR. NYLAND: "Have you ever prayed?"

Questioner: "Yes, that's very... that works when I do it, but
I _____." [the rest of the statement is not audible]

~~MR. NYLAND:~~ * "The question of religion always has to come up,
because it has to do with the deepening of one's Life. And I
think it is necessary to have an attitude, sometimes, toward
something that is Higher, that is more than where one is now,
and the aspiration towards it. So that then, really yearning,
as an experience, can be put against a background of an under-
standing of a wish to become more than what one is at the present
time.

"I think one has to be much clearer about that kind of
motivation, of finding a conduct in one's life, which you can
call religion; but which definitely must include some kind of a
'Power', Higher than one is oneself, towards which one wants to
pray; and from whom one wants to receive either information, or
strength.

"How old are you?"

Questioner: "Twenty-four."

MR. NYLAND: "Have you had experience, in your life, in which you
felt 'up against it'?"

Questioner: "Yes."

MR. NYLAND: "And that, somehow or other, either by advice of other people, they telling you to do this and to do that; that you felt that they don't know what you experience?"

Questioner: "I've been able to talk with people who did know something of what I experience."

MR. NYLAND: "And can you, then, accept whatever advice they have given you?"

Questioner: "Sometimes."

MR. NYLAND: "Where does the yearning, now, come from?"

Questioner: "Well, I think it comes more from my heart, than ever before."

MR. NYLAND: "Yah, but can you define: Towards what?"

Questioner: "Well towards... towards more... more Life... towards ah... I mean I..."

MR. NYLAND: "Yah, I can understand that; but if it is towards more Life: What is the objection of living more?"

Questioner: "I mean towards a Higher form of Life."

MR. NYLAND: "Which is quite right; but still, it is Life. And the yearning towards that starts by the expression of Life, as one knows it, and then gradually deepening that, so that it becomes of a Higher quality. Can you, as it were, refine that what you, now, feel; and what you would like to change over, into the possibility of yearning towards something that is above you, and that you would like to reach? And then, can you define, more or less, what that kind of a thing is, that you want to reach; and for which you then yearn?

"When I say 'above you', I mean by that: that in your life,

you have to have certain aspirations. And aspiration is kindled in you by the contact with that what you see, in the outside world; and which affects you, and to which you react.

"How much, if you want to try to define it, how much of that kind of a quality of Inner Life is in you; or can you, at the present time even, distinguish between ordinary life and a Spirtual ability? If you would consider yourself as a certain percentage interested in ordinary life, and another percentage interested in what I call Inner Life, or perhaps, a Spiritual development: Would that have any meaning for you?"

Questioner: "Well, it does have meaning for me; but I'm more confused about it now than I was two years ago, because now I'm a mother, and that... I almost feel they should be more combined, and I used to be able to understand that it was more separate."

MR. NYLAND: "I think a mother's experience takes up a great deal of energy and thought. So, it would be quite obvious that during that period, and particularly in the beginning, one does not have very much time to devote to something else, regarding yourself; since most of what you wish is really for your children, or child.

"I think it's necessary to have that experience, and one can hope, then, that one can finish with it, in order to devote more time to yourself. But you see, you talk about yearning; that is not anything that has to do with your child, even if you are occupied by the education and the caring for him. It is something that is with yourself; and that can become apparent when you don't think about your child; or it isn't there; or it is safely tucked in bed. When you are by yourself: What do you wish of yourself; and what would you like to become? And I mean, now, as a human being."

Questioner: "Well, I... I would like to be able to know what is right, and I..."

MR. NYLAND: "Have you read anything, that you believe, that has, more or less, a solution?.....Can we talk about books which appeal to you; or about art forms; theater; music; painting? Are you a lover of Nature, and walking out of doors? Do you like to play in the sunshine? What is it you want? Because a person must have ~~many~~ colors ~~and not sure about this word~~. You see, when they are alive, it has to come out in a certain form of enthusiasm. You have to be able to say: 'That is what I want, and not this-and-that, and so-forth.' And almost, you might say, fight for it. When there is no aliveness, there is absolutely no reason why a person would wish to evolve. If there is still the consideration of taking care of your life as it is, and let the rest go; then, naturally, why would I aspire to anything else, even if I say I yearn? But what do I yearn for? For myself; and if that is an ideal that I can describe, then I go ahead and do it. Otherwise, there's no sense, even, in trying to yearn for it; or to describe it.

"Are you the kind of a person who would take -- their thought -- your thoughts and your feelings, and put them into activity?"

Questioner: "Well, I do, in terms of music and plants, and things like that."

MR. NYLAND: "Are you playing music?"

Questioner: "Yes, when I can. I have a piano."

MR. NYLAND: "Yah, and do you get certain enjoyment?"

Questioner: "Yes."

MR. NYLAND: "What do you play?"

Questioner: "Well, I used to play Gurdjieff, before, when I was in the group. And I play Satie."

MR. NYLAND: "How did you get hold of the music of Gurdjieff before you were in a group?"

Questioner: "Well I... no, I was in the group, before."

MR. NYLAND: "Oh, you did?"

Questioner: "Yeah, I was in it."

MR. NYLAND: "In... in this group, here?"

Questioner: "Yes."

MR. NYLAND: "Well, haven't I ever told you what the... the effect, or the reason for yearning could be?"

Questioner: "Yeah, ah... I don't... I... what I want to know is... is how I can convert that into something..."

MR. NYLAND: "Do you wish to make a Soul?"

Questioner: "Yes."

MR. NYLAND: "Has that any meaning? Would that be a question of yearning for that? And what would be the reason of wishing for a Soul? In the sense of Gurdjieff, now: because if you do know something about Gurdjieff, then let's talk about that. What do you think is meant, when Gurdjieff talks about the possibility for a man to make a Soul for himself, and to Work for that?"

Questioner: "Because, um... because there's a possibility of creating something that... that could be more permanent; something that could be Objective."

MR. NYLAND: "If that exists, then, and you yearn for that: Why don't you Work?"

Questioner: "That's what I'm trying to ask, is I don't... I don't know how to Work, from that point."

MR. NYLAND: "You mean to say that you have never heard, in this group, discussion of what Work is, in terminology that you can use?"

Questioner: "I... I've heard, and tried, before, A.B.C.; and 'as if little 'I''; and, but I... and before it had certain results from... but I'm at a point, right now, where I... I can't make that connection, like I did [words unclear], when I have this emotional feeling, and... and then I try something like A.B.C., it just fouls it up. That's what I'm trying to ask, if there's some other way that I could try , or some other way _____ [words unclear]."

MR. NYLAND: "Can you understand: a Presence of something, to you; which Presence is of a Higher quality than what you are?"

Questioner: "Yes, to me that's God."

MR. NYLAND: "Okay. Supposing God were with you: How would you behave?"

Questioner: "Well, I'd probably behave just as I've always behaved."

MR. NYLAND: "Always the way you are? You think He would not criticize you?"

Questioner: "I don't know if He'd be that interested."

MR. NYLAND: "Well, let's assume the kind of a God you might have would be interested; and if that God doesn't exist, let's make one. I think it's useful to see if there is any aspiration towards anything; to describe that, what really, you could aspire to. When I say: 'Where is Life in you'? Is there enthusiasm

about trying to find out: How can I make a Soul? If that is an aim, how can I grow up? How can I evolve? How can I become a different kind of a person, which in the description of Gurdjieff, we call a Conscientious and Conscious Man? What is meant by Harmony, in an existence of my ordinary life, when I discover that I'm completely 'cacophonical', as far as my ordinary existence is concerned; and I don't like it? And if, then, something is given, like A.B.C., and you don't understand it: Why don't you continue to ask what is really meant? Because, after all, if you want to grow up, out of something that you now know to be, and the way it is; then maybe, there is a possibility of a certain method; so that then, you can strive towards that, and develop a certain dexterity.

"It's really very simple: If I want to know what I ought to become, I first have to know what I am. And the whole purpose of Work, in the beginning, is to find out what kind of a person I am; and sometimes I call it that I'm still a 'machine', because I'm unconscious. And if I then talk about an 'I', it is only a means of finding out what I am. But when I talk about God being ~~p~~resent to me, I also would like Him to tell me what I am; so that I can count on it ~~n~~ow, and tomorrow, and any day afterwards, without having to change my opinion.

"I think as if I am in the Presence of something, that is Higher than I am, I would say, I would put on my best clothes, and my best foot forward. I would behave in such a way that He could not accuse me: that I am lying; or that I'm -- hypocra -- hypocritical; or that I'm, ah... ah... not attending to that what I'm responsible for; that I behave in a certain way that is becoming to me.

"If I want to know how to Work, I would ask, and continue to ask, until I'm satisfied that I know what to do. And if you cannot get it in a group, can't you get it out of a book; or if you want to know it now, I will tell you. But you've got to know that you have to wish it; otherwise, there's no use talking about it; because as long as you keep on talking 'about' it, it doesn't really 'cut any ice'.

"I wish to Work because I know that that what I am, I call unconscious; and I don't like it, because I don't think it's becoming to a man to remain unconscious, when he defines unconsciousness as something of a state, in which he is, at the present time, functioning. And calling it unconscious means that I believe that there is a possibility of Consciousness. I consider the necessity, when I consider my own 'conscience', which changes from day to day, and whenever time I'm exposed to this-and-that of another influence, -- that -- that my 'conscience' is changing. I want to have a Conscience that I can rely on, from now on until 'doomsday'. I want to see what there is as a possibility for myself, if I say I want to develop and grow up, that I have an aspiration for it, which is changed, within me, into an Inspirational force. And having that kind of a force, I will want to Work with it; in order to reach what I really set out to become an aim for me, because I want it fervently.

"I have to have something within me that says: 'By God, I'm going to do something about myself'; or otherwise, there's no use talking about it. I want to find out what Work is. What is this 'I'? Why should that 'I' exist, even? Why should I want to create it? It's quite obvious, because if I have a brain, and a

little bit of a feeling, for me, it is not reliable enough; because if I think about myself, I don't know if the thoughts that I have, and which give me the facts of my own existence; that I know that that is surely the same thing tomorrow, and any day hereafter. I'm not sure that when my mind functions, that it is pure, in it's intellectual possibility. I don't really know, if I ask God to tell me what is the truth, that I know it, even if I said it. How can I receive it, when there is constantly a certain turmoil within myself, in trying to associate or define it; or to rationalize about things, when I do think; or a feeling, which I think is superficial, and I cannot deepen it?

"You see, these are the questions that do come up; and when you want to know about Work, it is very simple: I want to have something that can tell me the truth about myself. That's really what I want. And I know that, at the present time, when I look at my mind and my feeling, and whatever there is as kind of 'organs' of myself: I don't know what they are telling me. And if they have something to say, I don't even know how to interpret it. And if I ask God, He is not going to tell me. So, I am quite alone; and because of that, I want to create something, for me, that can give me the answers to my life. If I'm interested in my life, and my behaviour, and in a wish to grow up; in a wish to understand what it might mean to have a Soul; to make it; for the continuation of my Life, and having my Life become more permanent, then I will want to Work for that. And that purpose is simply symbolized by the creation of something which already has that kind of a quality. So, I simply say I create something, in order to give me information about myself, as I am; so that that kind of a

knowledge becomes reliable, for me; that I can use it as a foundation, on which I want to build something else.

"Try to write up, for yourself, what you really know about Work, and where are the different questions that are unanswered. If you're honest and serious about it, make that list; and then see if you can send it; or ask someone to give you an answer to the different questions you have. But it's got to be honest, and you will have to wish it. If you're not serious enough about that, then, of course, it's nonsense to talk about Gurdjieff. And that you can do, when the little child is asleep, and when you sit, all quietly, by yourself; and really contemplate, a little bit, about the value of your Life. It's not difficult to find out what is meant by Gurdjieff. If you want to read ALL AND EVERYTHING, spend some time on it. See if it actually has a meaning. And if honestly, if you cannot find it, and it is not in Gurdjieff, then forget about it.

"Now, how many members are [there], who belong to this group, and who have asked questions in the past; and are you here now, and do we want to talk about it; or don't you want to talk about it?

"Is that the thing?" [referring to the buzzer used to time the cassette]

Tape machine operator: "Yah, that was it."

MR. NYLAND: "That's it."

END SIDE ONE

~~Handwritten scribbles~~

SIDE TWO

MR. NYLAND:

"Now we're on the half-way mark. What will we do with the second side of the cassette? Do you want to ask questions, or don't you?"

Carol [Cassidy?]

~~Questioner~~ ~~[female, name not clear on tape]~~: "Mr. Nyland?"

MR. NYLAND: "Yah."

Carol
~~Questioner~~: "*Carol [Cassidy?]* ~~[gives name]~~. I would just like to describe an effort that I made today, which is similar to the efforts I make most of the time. And I would just like to know if it is an 'I' watching. I was on campus, and I was walking from one building to another; and I had a strong wish within to have something in my life that was more meaningful. And as I walked along, I tried, as best I could, to be open to something being present to me; whatever it was that could accept me..."

MR. NYLAND: "It's a little complicated, already. You walk from one building to the other. There is a thought that, perhaps, you would like to Work on yourself, in accordance with what you have heard. It does mean, that at any one time that you have that thought that has to be changed over into what we call an 'act of creation'; or, simply, a making of something that, at the present time, doesn't exist in your personality. It has a certain function to fulfill; and I want to create it in such a way that it actually can function when I ask it, this particular something that I create, and which I now call 'I'; to function in such a way that it will give me information about myself, as I am, and at the time when that actually happens. That is all there is to it, for the beginning. So, I don't make particular big... big business out

of it. I simply walk. I don't care, even, (if) I go from one building to the other. I happen to exist, the way I am; like I am standing; like I am sitting; like I am walking. And I want something to be present to me, in that sense, that I get information about myself existing. That is all I really want; because after I have received that kind of information, on which I can rely, I can do something with it. So, it is only a stepping-stone, in a certain direction. And the attempts you should make, for yourself, is just that kind of simplicity. I simply say to myself: 'Let there be an 'I'; observe me; and that Observation Process, let it be Impartial; and let it be, if possible, Simultaneous.' That is, at the same time when the activity takes place, that that is recorded.

"How much have you read of ALL AND EVERYTHING?"

Carol: "I'm just about done with the first reading."

MR. NYLAND: You're what?"

Carol: "I'm just about done with the first reading."

MR. NYLAND: "Then you ought to know something, shouldn't you? You understand what I said, about 'I'?"

Carol: "Yes."

MR. NYLAND: "You understand the reason, why such 'I' should be created?"

Carol: "Yes."

MR. NYLAND: "Because, you see, that's also obvious. You try to think about yourself. You describe yourself. You're not quite sure that that what you are describing is really the truth. You have an opinion. You have a memory that functions. You remember what you were; and particularly, when it is something that you ~~are~~

have done that you didn't like, you will rationalize and justify it. In many cases, of course, you will not reach a truthful statement. Over a certain period of time, you will discover certain things, which you used to believe in, and 'that was you'; that, at the present time, you're not so sure it is exactly you. And the interpretation, which always is that personal element that enters into any kind of a description, is, ~~really~~, playing a certain part which you don't want.

"The question is always: Why do you want Objectivity? In order to have something existing, which reminds me of the possibility of evolving towards it. That's all I really want to know; and I become interested in myself, since that is the only instrument that I have with which I can Work. And the reason why I want to Work, in this sense, as Working on myself, is that that what is my body, and the different organs and feeling and thoughts, will, ultimately, die. And if I believe in my Life, I don't like it to disappear just like that.

"So, the real reason is: the continuation of something which could exist, and which I call my Life, and for which I am responsible; and where I believe that that kind of Life, which is me, belongs to a Totality of Existences, somewhere; and, for a great deal, on this Earth, which I can see. And that, belonging to that, as to which is Totality, I want to find my proper place, in regarding it to that.

"Try to Work in a very simple way. Try to Work when you get up; when you sit down at breakfast, and when you get up, maybe. All the time trying to see if anything Objective could be present to you, and give you the information about yourself. That means

that information is: an Observation of your physical behaviour. Then, the functioning of 'I' is an Awareness , instead of a thought. And try to keep these kind of concepts clear; and try to make many attempts. And don't expect that you will reach a certain conclusion easily. If you really are interested, and you have to do these kind of things many, many times; because your unconscious state is not so willing to give up.

"You understand this kind of terminology?"

Carol: "Yes, I do."

MR. NYLAND: "Alright."

Renee [Ross?]: "Mr. Nyland?"

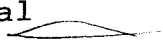
MR. NYLAND: "Yup."

Renee: "It's Renee. I've noticed that when I've been working on myself lately, that I'm running up against some trouble. It seems like, when I first started to work on myself, I had certain kinds of experiences that left me emotionally filled; but I had no clarity on how to explain them. And then, I had a wish to clarify the experience, for myself. And it seems, now, that although ~~the~~ sometimes there is a clarity, the... it seems like the energy that went from my wish is diminished. And it just seems like the energy goes back and forth, and I can't seem to find the point where it could be fused. So that..."

MR. NYLAND: "I think you are using a great many words; which, at the present time, really don't have much of a meaning. When do you work?"

Renee: "When I remember."

MR. NYLAND: "Then, how do you work?"

Renee: "I have... I have a wish, and I move some part of my physical 

body; and try to have something present to my body, Impartially and 'at the moment'."

MR. NYLAND: "Good. Does that give you knowledge about yourself?"

Renee: "Sometimes it does."

MR. NYLAND: "What do you do with it?... if you have that knowledge? You can say you see yourself, now, in truth. What do you do with it?"

Renee: "Well, I can accept myself, as I am."

MR. NYLAND: "Good, supposing you do accept; you have facts, then, which are reliable. What is the use of such facts?"

Renee: "Well, they're truthful. They... they give me information that is not colored by interpretation..."

MR. NYLAND: "It's good. We'll assume, now, that they ~~are~~ already ~~absolute~~, in that sense. What do you do with it? Why do you want to gather them?"

Renee: "Well, I think about them a lot."

MR. NYLAND: "Yah, but that is not doing."

Renee: "That's true."

MR. NYLAND: "We're interested in the study of oneself. A real knowledge of what I am, in order to use that for a definite purpose of further growth. So, the more facts I can accumulate; or combine; or become, as it were, 'aware' of myself, in different aspects of my behaviour, the more I will be able to utilize that what I am now, in truth, for the purpose of building something on it; so that that what I build, has a good foundation. ❖

"I apply that to my life, in seeing what I am during the day, in a variety of different manifestations; or different occupations; different kind of experiences. And I constantly try to collect more and more data of that kind, of myself, in different

situations. And I want to see, if, in the variety of different experiences which I have, I will be able to remain Impartial; because I have to give this 'I' a chance for developing. It is not full-grown when I create it; but if I give it something to do, in the doing maybe it will develop, and actually Grow Up. And so, I apply this kind of a method in different situations in which I find myself; and I see if then, at such a time, this 'I' can remain in existence, and continue to give me truthful information. For instance: I apply it, as I said a little while ago, when I sit down to breakfast; or I prepare breakfast in front of the stove; or I carry the breakfast from the stove to the table, and I sit down. And I have a fork and a knife, and some egg, and a piece of toast, and so forth; and I make movements with my hands, and so forth; and I also eat, and I move my mouth. All the time, it is a form; which is simply becoming expressed, because there is Life in me. And I want this 'I' to continue to exist.

"Have you made attempts for the continuation of such an 'I' existing?"

Renee: "I'll try."

MR. NYLAND: "If it does exist, how long does it last?"

Renee: "Well, the experiences I've had have been either something present to me, that was Higher than I am; or..."

MR. NYLAND: "Yah, but how long will it be there? You sit here, now, create an 'I'. How long it will be with you?"

Renee: "A moment."

MR. NYLAND: "Can you make it longer?"

Renee: "I have tried to, when I have had an experience [last few words not audible]."

MR. NYLAND: "Good. And when you -- not -- cannot do it, can you start it again, as an attempt? You make?"

Renee: [Affirmative response, exact words inaudible]

MR. NYLAND: "Do this many times, in different conditions. Do it, as I say, when you get up; when you dress. Do it when you go to bed. Do it when you eat. Do it when you -- go into -- get into a car. Do it; remember it. Remember yourself, as you are, whenever you may talk to someone; when you answer a telephone; when you start writing a letter; when you pick up a pencil; when you have a knife in your hand, and you cut a slice of bread. All the time, there is some possibility that an 'I' could be there, Observing you. And that's all you wish to know, in order to get reliable knowledge about yourself; so that then, you can have... you can define, or determine, what might be the possibility, if that what you are now, and it is truthfully you, could develop into something that you really wish. That would be the kind of aspiration that will be useful; because that would include the possibility of further Growing Up. ~~MA~~

"A man should learn how to Grow Up, and should wish for it. If we say he has to evolve, I have to know, first, where I am; from where I start to evolve. Towards what? I want to know, ~~MA~~ because that is my aim. And you see, it makes it much more encompassing; not just a little bit of a simple Observation, every once in a while, in a 'blue moon'. I do this, because I am, during the day, constantly occupied; and I also know, that, during the day, I'm all the time unconscious. And after all, I don't like

to remain unconscious, if there is Life in me, that has to be expressed, and for which I remain responsible. And I don't like to have that Life so-called 'die', when I die; but in the meantime, I want to prepare for the possibility of dying. And it's not that it's so morose; it's a question that I really consider my Life Force, when I talk about death. And I don't want death simply -- to be -- to come and take away that what I am now; because I love myself for my Life, the way it is. I don't love myself, entirely, for the way it happens to be performed; or the form it takes for an expression.

"Will you read more, Renee? Will you really study All AND EVERYTHING? Will you really try, if you want to Work, make notes? And see where you are, every once in a while, and comparing it; if there is that kind of sincerity and that kind of a wish, really to find out what you are, as a human creature? And even perhaps, afterwards, try to find out: Why are you on this Earth? And if you can find that out, what are you going to do with it? And how can you wish to remain responsible for the maintenance of yourself; and then, for the following-up of a maintenance, as a purpose for further development, in your life?

"Think about such concepts. Borrow some tapes. Listen to them. Talk with other people. You are interested in weaving; as you weave: What are you doing when you sit there? How can God be with you, and watch you, at that time?

"All right?"

Renee: "Thank you, Mr. Nyland."

MR. NYLAND: "Good."

Judy Semansky: "Mr. Nyland?"

MR. NYLAND: "Yah."

J. Semansky: "It's Judy Semansky."

MR. NYLAND: "Yah."

J. Semansky: "I've been doing the Draining, and Sensing Exercise, and trying to make Work attempts after that..."

MR. NYLAND: "Do you think you have to do them?"

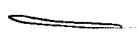
J. Semansky: "Well, it seems that at other times, when the wish comes to Work, that it's... it's much shorter; and if I do that exercise, I can carry it longer."

MR. NYLAND: "I think it's true; but can't you try to Work, when you are a little bit more tense, and then de-tense, first, instead of going through the 'rigamarole' of Draining Exercise?"

J. Semansky: "Yes sir, I guess."

MR. NYLAND: "You see, many times, one starts, and you hear a little bit about such an exercise, and the Sensing; you don't really know why, but it sounds very good; so that sometimes it's said, 'Well, you ought to do that first, before you make an attempt to Work'. That is not always the truth, at all. You make an attempt to Work, and you try time and time again; until, finally, you find out that it is, perhaps, easier if you could Drain, or if you could Sense, beforehand. But that would require much more time, and you lose a great deal of possibilities, when you don't Work, when you really could Work, without having to do such an exercise."

"Come down to Earth, first; because the Draining and the Sensing Exercise belong, really, to a different kind of a realm."



It is not, as yet, common place on this Earth; and if you want to make it, it is in relation to that what belongs to a different level. Don't do it yet. Just make attempts to Wake Up. Just in ordinary life, as I said a little while ago, as you do ordinary things. And no particular 'big affair'. Just simple, as you sit; as you get up; as you do almost any kind of an unconscious thing, to see if, at such a time, there can be, as if something is watching, but in a very definite way: watching. That is, not only noticing and being alert to you; but really trying to find out the truth about yourself, by the introduction of Impartiality and Simultaneity. And do this time and time again, during the day, whenever you happen to think about it; or that you feel you can do something: then do it; and don't Sense, and don't Drain. You have to Observe yourself, as you are. For that purpose, it doesn't matter if you have Drained, or if you are de-tensed. It is true, that it is easier to do it when the body is in that kind of a state; but I think that, at times, your wish to want to Work should be very strong, compared to having to maintain ordinary, unconscious existences, which sometimes have no particular meaning. When there is very little energy that goes in[to] the maintenance of your ordinary life, like when you walk, and you really don't even care, or think about it; and it is habitual, the way you sometimes sit and move fingers; as you are talking to someone, and in the meantime, you move your leg, and put one leg over the other; or you bend forward; or you pull up your shoulder; or you -- make -- move your hand in some way; or you have fingers, and you make a fist, an ex... and extend them again, and de-tense, at that time, the muscles of your lower arm; or you turn your wrist: all

such things are quite simple movements, and are quite enough to remind you of the existence of yourself. And then, when you have that, and ^{you} are reminded: then make an attempt of something existing, that you create; and no more than that. Just a creation, ^{which} ~~that~~ implies that when it is there, of course it will function; because it was created for that purpose: so that you accumulate data about yourself, facts which are then, we call, Objective. That is, facts which cannot be changed, and never have to be changed; because there's no argument about them.

"You store such facts in your memory. After some time, you will remember how you have been, and how you have behaved; and you have, then, facts at your disposal, which I say are on the shelves in your memory; and you take them off, every once in a while, and compare them with another kind of fact, which has reached you through your ordinary mental function of thinking. Try to see if there are differences that you might discover; to see what kind of facts you really prefer, if you want a fact that is 'regal'. Try to study yourself a little ~~more~~ ⁱⁿ your particular conditionings; in the way you rationalize; in the way you actually justify certain activities. Become much more acquainted with expressions of your personality; so that you really, and this has nothing to do with Work, it has to do with a description, more or less, of what you are; and then, when you want to make sure that that is really the truth: you continue with such Observations, in which you then introduce the other two elements of Impartiality and Simultaneity.

"You make it too complicated. Try to sit and, you might say, breathe. And the breathing may -- make you remind, may make, ah ---

may remind you of the wish to become Aware. And this Awareness should be in that 'I', which can become a part of the functioning of a certain section of your brain; or it can be, as I say now, something that is existing near you, as if there is a 'Presence'; as if you, in this particular state in which you are, experience the atmosphere of something else near you, in close proximity. In the possibility of that what is there; if it could become materialized, you would see it; but now you cannot see it. Still, you can feel it; and, to some extent, you can become Aware of that. And that that, ~~what then~~ exists, is going to tell you something about yourself. And you try to listen to it, to see if actually there is a voice which tells you: you are there, and you exist, and you have this-and-that, and are doing this-and-that; without any wish for liking it, or disliking it. Try to have experiences in which your 'likes' really don't figure; and then, see if there is a possibility of that kind of Awareness we are talking about.

"After some time of that kind of practise, if you then want to put your body in a good shape, so that it requires less energy; and as a result, that more energy is available for the wish to Work on yourself; of course, go ahead. Any kind of a condition in which less and less energy is used for the maintenance of an unconscious state, is, of course, of advantage; if you want to use energy for something that is of a different kind, and goes in the direction of Consciousness and Conscience.

"Keep it as simple as you can; no complications. ~~Al~~/right?"

J. Semansky: "Thank you."

Don Semansky: "Mr. Nyland?"

MR. NYLAND: "yah."

D. Semansky: "It's Don Semansky."

MR. NYLAND: "Yah."

D. Semansky: "Um... recently, in the past couple weeks, um... I feel Work has become more clear to me, in my attempts at applying it, in the simplest times that I can, in which the wish ~~comes, and~~. I make efforts. And during that time, some of the efforts that I make... there's a point where I... I feel that I've made the best effort I can, and that it's been the correct way, and that my state has changed. Yet the... yet, an Observation, and Impartiality, and Simultaneity aren't real clear. Yet, when I reflect on it later, in the evening, I find that it's a feeling, or what has... an 'I''s present, is very similar to other times..."

MR. NYLAND: "Now, will we stop it now? What are you really talking about? You want to describe to me your attempts, when you Work. Don't philosophize. If you look at your day, today, tell me: what were the times you made an effort; where were you; and what was the result? That's all I'm interested in. I'm not interested in the philosophy about it. That's yourself, if you want to do that, and consider whatever has happened. We are here now to talk about Work, and to make sure that you understand it. So tell me what you did today."

D. Semansky: "This morning, when I woke, I ~~often~~ sit up... particularly this morning, I sat up, and I had a wish to Work... and... often, the wish..."

MR. NYLAND: "No, no, no, no, no; not 'often'. We are now discussing what you did this morning, up to the point where you had a wish to Work. Then what?"

D. Semansky: "Then, I moved my head..."

MR. NYLAND: "Why?"

D. Semansky: "I..."

MR. NYLAND: "Your head already wished to Work. Why do you have to move your head?"

D. Semansky: "I try engage... try to engage my body, because I'll often begin thinking and reformulating, and formulating too much."

MR. NYLAND: "Which you are doing now. When you have a wish to Work, why don't you make an 'I', then? Why do you keep on thinking about it?"

D. Semansky: "I...I don't understand that, how I do."

MR. NYLAND: "Oh, okay. That's perfectly -- right -- correct. You don't understand it, so now I say don't do it. Now, will you try not to do it?"

D. Semansky: "I do, at times."

MR. NYLAND: "What?"

D. Semansky: "I do try not to continue to formulate about it."

MR. NYLAND: "Then don't say you have a wish. All you have is a wish to talk a little bit more. You don't have a wish to Work. A wish to Work means only one thing: that I Work. And when I wish to Work, it means I make an 'I', first; otherwise I have nothing to Work with. Come down to Earth, Don. Don't philosophize. If you catch yourself in philosophy, give yourself a kick in the pants. Don't do it! It's of no use. There's no reason why one should continue in an unconscious state, when there is a wish to reach a Conscious State. You make an attempt for that kind of Consciousness, which we define in a certain way; and you don't continue by describing anything that is still unconscious, or even

feeling sorry that there is a description. You don't mean it. Either you have a wish to do something; or you say: 'I tried, and I cannot do it'. ^{That's all there is to it.} ^ No further explanations why you cannot do it, until you find out that you can do it. And you will be able to do it, if you continue to try to do it, in the right way; without losing yourself in all kind of thoughts.

"You talk too much. I've listened to you, every once in a while; and the people here, in the group, do not stop you. And the result is nonsense. Work is work. Work on myself: that means it's Work on my Self, no philosophy.

"~~All~~right. What other questions?"

Questioner: "Mr. Nyland?"

MR. NYLAND: "Yup. No, it was the arm up there, at the end."

Questioner [male]: "Uh... [name inaudible - Chick Milhau, or Milnau?]"

MR. NYLAND: "Yah."

Questioner: "Uh... I'm just wondering, is it possible to... to Work, without first having to have a wish to Work?"

MR. NYLAND: "Well, how do you think you will want to Work, even when you say you will want to Work? You know..."

Questioner: "Isn't it possible to catch yourself, uh, Working; without first setting out and saying..."

MR. NYLAND: "Yes, that's right. But that we don't call Work on oneself; that is accidental happening. That all of a sudden, there is a flash of recognition of yourself, which I say is accidental, because you don't do anything about it, yourself. The result may be the same: that it gives you information about yourself; but it's not to your credit.

"You have to have a wish to Work; because that what is normal

for one is not involving a wish to do something extraordinary, like Work. It's exactly the same as: I want to get out of this chair. I have to have a wish to get up. It would be nice if someone took the chair away. I wouldn't have the wish."

Questioner: "But is there any value at all for..."

MR. NYLAND: "Any what?"

Questioner: "Is there any value, at all, for an accident to happen?"

MR. NYLAND: "Yes, there is a value, as an experience; but you cannot duplicate it. So, that is of very little value. It's only: it happens; and you can be very happy about it, when it comes. But, you don't know how to create it. You know, we sometimes say, it's like waiting for the streetcar, and it comes once in a 'blue moon'. So, if you want to Work, you have to do something, don't you?

"Are you interested in Work on yourself?"

Questioner: "Yeah, I think so."

MR. NYLAND: "Okay, then go ahead and do that; and don't wait for the accidental happenings.

"You are very heavy. You are really very heavy. There is very little Life. I don't understand it, quite. Why can't you talk? When you have read; when you have thought about it; when you have made attempts: Why can't you say that you have done something of that-and-that-and-that kind? Why all this heaviness and sitting, and sitting, and sitting; without saying anything? And -- leaving me -- leave it to me, to talk to you? You should talk to me. You should ask the questions. Otherwise, don't pretend that you're

interested in Work on yourself. I say, many times: 'You sit like a bag of potatoes'. And it is really quite stupid. If there is aliveness in anybody who wants to remain alive, then he has to find out what it is that causes him to be alive. Then he has a reason for continuing to wish to live. And when he wishes to live, and he finds out that he cannot reach what he really wants to reach; that is: the expression of a manifestation, which he can control. That he is losing himself, constantly, in all kind of stupidities; or careless thoughts; or things that he doesn't want, and still does; unconscious forms of behaviour. If you really want to study yourself, and find out what you are, just look at yourself in the mirror. That's you. And maybe you like it; and maybe you dislike it. Then, look at yourself in the mirror when you really are angry; when you really feel that you've done something very stupid, then look at the mirror. That's you, again. Try to get an image of what you are during the day, and how your behaviour is; and what you lose in energy. And if you want to continue to lose it, how terrible you are, as a manager of your Life. And if you don't feel that you have responsibility for it: Where is your Conscience? And why the hell do you live?

"So, if you want a group here, in Sebastopol, you have to do some Work, don't you? And you have to get together and talk about certain questions, based on what is your experience; and not on a discussion of all kind of things which are extraneous, and have nothing to do with Work itself; just a little philosophy, a little ^{so-called} 'intelligensia', or whatever it is. Nonsense. Hasnamussian. I'm sorry I say it. I wish it were different. If you do want to continue with a group, let there be much more

Life. And if in the next three or four weeks there is no Life, and it is still the continuation of the same kind of a thing that you have had in the past, we'll stop this group.

"Good Night."

MR. NYLAND

END OF TAPE

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